

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Fellowship with God And How It Is Maintained

An Exposition of I John 1 and 2.
By Dr. James M. Gray, c. 1850-1935

It is an interesting fact that almost each of the New Testament epistles has in it one leading or central theme. It were as though the Holy Spirit intended to write a monologue on each of the great truths He desired to reveal to the hearts of God's people. And one of the most precious and important of all is that of this epistle—"Fellowship with God."

It is also interesting to observe the way in which the writer works out his theme, so to speak. He does it in a series of three cycles of thought. He says first, "God is light," the inference from which is that to be in fellowship with God one must be walking in the light. In the second place, he says: "God is righteous," the inference being that to have fellowship with God one must be doing righteousness. In the third place, "God is love," the inference being that to hold fellowship with God one must be experiencing and manifesting love.

It is only the first of these that we have time to dwell upon tonight: "God is light," and to have fellowship with God one must be walking in the light.

In the first verse of the epistle the writer refers to the person of our Lord and Saviour Jesus Christ. He is addressing Christians who were very evidently familiar with his Gospel, in which he had already alluded to our blessed Lord in the same language, saying, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father." Here he is bearing testimony again to that great and so important fact that the religion of Jesus Christ is a historical religion, and that Jesus Christ is Himself a historical person who lived in the flesh and was heard and seen and looked upon and handled. "We... declare this unto you, [third verse] that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

After stating the theme he elaborates it in verses 5, 6 and 7:

"This then is the message which

we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

For example, the question arises, If God is light and to have fellowship with Him is to walk in the light, what is meant by walking in the light? We should be so thankful that God leaves us in no doubt as to what is meant, and that we have a practical, everyday answer to the question.

I. By Perceiving and Confessing Sin

And what is the answer? First, we are walking in the light as we are perceiving and confessing

(Continued on page 4)

PREDESTINED for HELL? No!

10 Chapters on God's Foreknowledge, Predestination and Election Explained From the Scriptures, Correcting the Errors of Hyper-Calvinism, Comforting the Saints, Inviting Sinners

By Evangelist John R. Rice

CHAPTER II

Hyper-Calvinism Is a Man-Made Philosophy Not in the Scriptures

To be sure, Calvin and those who followed Calvin claimed to believe and follow the Bible. They claimed to find at least a germ of the hyper-Calvinist doctrine of predestination, that some are elected to be saved irresistibly, and others are foreordained to be damned, in the Scriptures. But a careful student will find that again and again they go beyond Scripture and that hyper-Calvinism is a philosophy developed by men and depending on fallible logic and frail human reason, with the perversion of some Scriptures, the misuse of other Scriptures, and the total ignoring of still other Scriptures.

Calvin did teach many wonderful true doctrines of Scripture. It is true that God foreknows everything that will happen in the world. It is true that He definitely ordained and determined some events ahead of time, and selected some individuals for His purposes.

It is certain that people are saved only by the grace of God, and kept by the grace of God. That far Calvinists may well prove their doctrines by the Scriptures. But beyond that, hyper-Calvinism goes into a realm of human philosophy. It is not a Bible doctrine, but a system of human philosophy appealing somewhat to the proud mind. Those who know that they are saved and saved forever feel very superior to others who, they think, are elected to be damned. But that is a human philosophy, not a Bible teaching.

And that, I think, we can show to honest and open hearts.

I. Hyper-Calvinism Was Developed By Calvin

Consider first that what we are discussing is called "Calvinism." Dr. Loraine Boettner says, "It (Continued on page 7)

Sixth Prize Winner in 1957 Sword Evangelistic Sermon Contest

The UNSPARING GOD

By Dr. Jim Mercer

1222 W. 50th Street, Minneapolis, Minnesota

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

The first thing I want to do is to leave this text and come to it at the close of this message.

All of us who go to church and who read sermons know of the great love of God. "For God so loved the WORLD" we well know. But what some of us do not know is that God also hates! God is a God of WRATH. He is a God who takes REVENGE. His wrath is FIERCE. I should like to point out that God is just as UNSPARING IN His wrath as He is in His mercy.

He Spared Not the Angels That Sinned

"For if God spared not the an-

gels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . ."—II Peter 2:4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

These fallen angels are under the wrath of God. They have no offer of forgiveness. God has executed His wrath. They have no Calvary's cross.

Not much is said in the Bible directly concerning these sinning angels, but this we do know—they sinned! Sin is a shocking fact. That the holy angels of God sinned is still more shocking. They were expelled from Heaven. God would not let them stay in His presence. They will be in Hell forever. We know this because we are plainly told that they were cast down to Hell. Jesus tells us in the 25th chapter of Matthew that Hell is prepared for the Devil and his angels. Beautiful singing angels turned into Hell! God's wrath! We need to hear about the WRATH OF GOD.

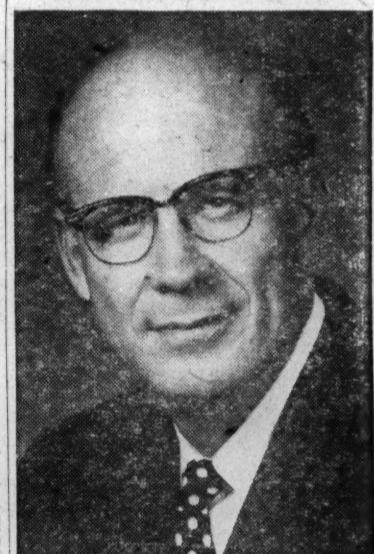
There are some who think that because they have been accepted in their community as good citizens that God will swing Heaven's door open wide to receive them one of these days. What a sad awakening! What an awful thing to be told, "Depart from me; I never knew you." Many church members who have never turned to God for His mercy will wake up to the sad fact that they, like the angels that sinned, are in Hell. What an awful thing to contemplate! How terrible that one of God's own creatures should wind up in the lake of fire. Mind you, I did not say one of God's children. None of God's children will ever perish!

It might be well, while we are on the subject of angels being in Hell, to notice the context of both passages of Scripture. Peter and Jude give the story of angels going to Hell to show God's wrath on preachers who deny His Word. Make no mistake! God will judge modernists who creep in and try to destroy His work and His Word, no matter what they choose to call themselves.

"For if God spared not the angels that sinned . . ." what about human beings who repeatedly sin against God? Is there any reason a man can escape God's righteous

wrath when he deliberately rejects God's mercy? I tell you that "... except ye repent, you shall all likewise perish." Remember that singing angels are screaming in Hell. Remember that you are created a little lower than the angels. Also remember that God has offered you forgiveness. God has redeemed you. You have been called to come to Christ. God has invited you to become His child. May God pity the man who rejects the offered mercy.

(Continued on page 8)



Dr. Jim Mercer

THE EDITOR'S Notes

by John R. Rice

It is now Tuesday, January 21, and we are engaged in a blessed conference on revival and soul winning at Miller Road Baptist Church, Garland, Texas. Already here speaking the first half of the week are my brother, Dr. Bill Rice; Dr. Beauchamp Vick of the tremendous Temple Baptist Church, Detroit; and this editor, with music by brethren Bill Harvey and Ellis Zehr and Miss Joy Rice. I will stay through the week and with me the latter part of the week will be Dr. Bob Jones, Rev. Lester Roloff, and Rev. James Crumpton.

Preachers are here from Mississippi, Louisiana, Arkansas, Missouri, Illinois, Oklahoma, Michigan, and from many parts of Texas. Services are in the great new auditorium of Miller Road Baptist Church seating near two thousand. Already there has been a deep moving of God's Spirit (Continued on page 4)



Dr. James M. Gray

This Present Age

By Dr. Lee Roberson, Pastor
Highland Park Baptist Church,
Chattanooga, Tennessee

Chapter 16 of "Some Golden Daybreak"

"... Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

Ages past, a present age, and future ages are clearly referred to in the Bible. An age is a period of time that has a definite beginning and a definite end.

Christ gave His promise to be with His followers to the consummation of the age. The King James version reads "world." But the correct translation is "age." In a number of places we have the word "world" when it should read "age." Because of this wrong usage, many wrong theories have been taught. A general resurrection and a general judgment are two of the false teachings that have arisen because of this mistranslation.

We are now living in an age or dispensation that had a definite beginning and will have a definite ending. This age began with the coming of the Lord Jesus to this earth to die. This age will end with the coming of Christ to reign as King of kings and Lord of lords.

I want to call to your attention some Bible teachings about this present age.

I. The Characteristics of This Age

The Bible clearly says that this is an evil age. There is no suggestion in the Word of God that this age will become better as it continues. The age is evil and will become more evil as it progresses toward the end.

First, this evil age is dominated by the Devil. He is spoken of as "the god of this age." As long as the Devil remains, this age will continue to wax worse and worse. Men will take sides against Christ and with Satan. He hates God and hates Christ, and will do all he can to defeat the work of God. Therefore, this age will be evil as long as the Devil remains.

But, thank God, one day Christ is coming and the Devil will be chained for a thousand years and will finally be cast into the lake of fire.

Second, this is the age of the Holy Spirit. The Holy Spirit has always been present on the earth to move men, to operate through them, but now in this age He is abiding in believers. Jesus gave this promise:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye



Dr. Lee Roberson

know him; for he dwelleth with you, and shall be in you."—John 14:16, 17.

The Holy Spirit dwells in believers to empower and to energize. He is here to administer the work of the churches. He was the One who called out Barnabas and Saul for the work of missions and sent them forth. The Holy Spirit is here to convict of sin. There is no salvation without conviction.

This is the work of the Holy Spirit to make men see their lost condition and to point them to the Lamb of God.

Third, this is an age of separation. Christians are to be separated from the world. We are not to be conformed to this age, but we are to be transformed. Jesus Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

This age is to be definitely characterized by the separation of the people called Christians from the things of this world.

"Whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

"If any man love the world, the love of the Father is not in him."—I John 2:15.

We are in this world, but we are not to be of the world. We have been chosen out of the world.

A fourth characteristic of this age is the grace of God. This is the age of grace. Grace is un-

THE SWORD OF THE LORD

merited favor of God. Christ commands us to go abroad and tell men of the love of God and His willingness to save all who will come unto Him. We need to remember that this age will not last forever. It had a definite beginning, and it has a definite ending; therefore, we must hasten with the good news of God's grace.

II. The Purpose of This Age

The purpose of this age is "the calling out of a people for his name." Listen to the clear message of James to the church council in Jerusalem:

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:13-17.

There were four points to James' message. First, God is visiting the Gentiles to take out of them a people for His name. Second, the return of the Lord. "After this I will return." Third, the restoration of Israel. "I will build again the tabernacle of David." Fourth, the millennium: "That the residue of men might seek after the Lord."

The purpose of God is to take out a people for His name and to make them ready for the great things which are to take place. The purpose of God is not to convert the world. This world will not be won to Christ in this age. The purpose of God is not the establishment of a new world order. This will come in the age which follows ours. The purpose of God for this age is not to bring universal peace to nations. Peace is also promised in the Word of God, but it belongs to the time when Christ shall reign upon the earth. In this age of trouble, heartache, and evil, God is offering to man the highest and best that He has. He is offering salvation through the blood of His Son. The Holy Spirit is working to produce conviction and to point men to the Saviour. Here and there are those who hear and heed. These are the called-out ones and they will live and reign with Christ.

III. The Course of This Age

The Word tells us that certain things will happen in this age. Jesus gave a full discourse on this matter.

He said that wars would characterize this entire age and would continue down to the end of the age. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:6, 7).

Christ said that wars would continue. Put this truth of our Lord over against the modern conception of trying to stop war through alliances and combinations of nations. Wars will continue and will finally go into the Great Tribulation period and will climax in the battle of Armageddon. This present age faces a complete collapse, and every word of the Lord Jesus will be fulfilled.

We have talked about some very serious matters tonight—matters that should cause all of us to think seriously. We have been seeing God's picture of this day in which we live. It is not beautiful, but it all points to a glorious event—the coming of Jesus and our removal to be with Him. As the world rushes on in its evil course, we are looking for the return of Christ. We are waiting for the fulfillment of prophecies regarding His coming, and the Golden Age.

The Bible has good news for

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



"Terrorvision" for the Kiddies!

Some weeks ago the TV critic of the *Chicago Daily News*, Ethel Daccardo, warned parents of an approaching wave of "terrorvision" films planned for that week end. Included for the consumption of the kiddies was a Flash Gordon episode, "Death in the Negative," in which the evil queen of Cygnil had a "Negativizer" that killed all living things. The Saturday Mystery Theater had a film, "The Ninety-Ninth Day," whose plot featured a family spending several "terror-filled days" when threatened with death. A "Superman" episode in the "Fun at Five" children's series highlighted "an intricate mechanical brain that is used by criminals to plot crimes."

About an episode in that week's "Suspicion" series, she quoted a written protest by a Dr. Maurice P. Goldman: "This 'horror' show at 9 when children are still watching TV was a shameful disregard for the psychological welfare of both children and adults, and can only stimulate inactive and borderline psychopaths and sadists as well as active psychopaths to some horrible act and was a bad thing for everyone."

Commenting that although the situation was presently desperately bad, Miss Daccardo assured her readers that it was going to get worse. She revealed that "Screen Gems" had released a group of 52 monster films to TV under the title "Shock," and among them was such films as "Frankenstein," "The Wolf Man," "The Mummy," "The Weird Woman," and "The Mad Ghoul." The chief selling point of Screen Gems for the films had to do with the "emotional shock you sustain when you watch them."

Miss Daccardo commented that the "shock" films pleased TV brass so much that ABC-TV signed Screen Gems up to produce a series of 39 films to be called, "Tales of Frankenstein," and be ready by next spring. She also complained about the so-called "science fiction and space men" films, mentioning specifically "Rocky Jones, Space Ranger," which she described as "one of the horror of horrors for children," and the "Flash Gordon" series which she summed up as "a monstrosity—nightmare material for the children."

In the light of the above revelation a United Press dispatch which I read in the *Cleveland Press* is not surprising. It revealed how a fourteen-year-old boy in Niles, Illinois, watched a television movie, "Act of Violence," and then terrorized a neighbor family because he couldn't sleep. He went to a neighbor's home armed with a steel wrench and two ice picks, broke into the house, attacked and injured the father, a twelve-year-old son and a nineteen-year-old daughter, before he was subdued by police.

There is not a bit of question in my mind but what television is one of the biggest enemies of Jesus Christ and His church in

the twentieth century. Possibly this is so because it is not treated by the average Christian like the potential threat it actually is to the home and the spiritual life. Do not forget that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). *

Who Is a "Low-Down Man"?

When 48-year-old Thomas Counts was arrested by police at Orangeburg, South Carolina, he readily admitted burglarizing 22 firms but vehemently denied robbing any churches. They quoted Counts as commenting: "Only a low-down man would break into a church."

Surprisingly, some of the highest esteemed people in the community rob God and His church. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8). *

Removing God's "Stop" Signs!

Last fall some pre-Halloween pranksters decided it would be a big joke to remove the stop signs at a highway intersection near Stanford, Illinois. As a result, Mrs. William Devine was struck broadside in the car she was driving and instantly killed. The young vandals, however unintentional their motives, have the blood of that woman upon their hands and the realization of what they have done should haunt them forever.

What a striking parallelism is this to the modernist of the twentieth century who has removed the warning "stop signs" from God's Word through his denial of verbal inspiration, a literal Hell, the need for the new birth, the deity of Christ, and other fundamental truths of the Scripture. No wonder Paul so vehemently—and in the mind of some, harshly—thundered in Galatians 1:8, 9: "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." God has pronounced a severe curse upon those who remove the ancient landmarks, not only in the literal sense but the spiritual as well.

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every lost person. It is the offer of salvation through Jesus Christ. Haste to receive Christ as your Saviour that you might be ready for His coming and for the new age which He will begin. A beautiful picture of how it should be when Jesus comes is given in Luke 8:40, "And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him."

This verse does not refer to the Second Coming, but it certainly should be a picture of our attitude.

(From the book, *SOME GOLDEN DAYBREAK*. 116 pages, 17 chapters, \$2.00; please add 15c for packing and postage if ordered from the Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

It is by no means pleasant when reading an interesting article in your magazine to find yourself pulled up short with ominous words, "to be continued." Yet they are words of good cheer if applied to other matters. What a comfort to remember that the Lord's mercy and loving kindness is to be continued! Much as we have experienced in the long years of our pilgrimage, we have by no means outlived eternal love.

Providential goodness is an endless chain, a stream which follows the pilgrim, a wheel perpetually revolving, a star forever shining, and leading us to the place where He is who was once a babe in Bethlehem. All the volumes which record the doings of divine grace are but part of a series to be continued.—Charles Spurgeon.

Divine Goodness Unceasing

The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

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The Bible has good news for

With the Evangelists

By the Editor

EVANGELIST PAUL CARLIN



We are glad to introduce Evangelist Paul Carlin, Box 1488, Plainview, Texas, as an evangelist.

His pastor, Dr. Harlan Harris, says, "I can heartily recommend him to any pastor who desires a straight-forward, gospel-centered, Christ-honoring, Bible-preaching evangelist."

In 1953 Evangelist Carlin spoke at the Southern Baptist Convention on youth night. He has conducted more than 140 revivals.

Our friend, Evangelist Freddie Gage, says, "Paul and I have been personal friends for ten years. The Lord has gloriously used him in the field of evangelism. He is highly recommended by Joe Boyd, Jack Hyles, J. E. Hopkins, and Earl Goldsmith. He has strong convictions and really preaches the whole council of God. He is not afraid to call sin by its name. He has appeared on one of the Premillennial Conference programs in Texas."

We pray God's blessings on this young Southern Baptist evangelist and trust he may be used in a nation-wide ministry in Bible-believing churches.

EVANGELIST BERTIL G. PETERSON is affiliated with the Evangelical United Brethren churches. Rev. Rodger W. Schmidt of the Townsend Community Church, Newburgh, Indiana, writes recommending Brother Peterson highly as to scriptural soundness, devotional life, love of the Word of God, and successful revival work.

Rev. Leon Maneval of the Obi Evangelical United Brethren Church, Obi, New York, also recommends Evangelist Peterson as a sincere, Bible-preaching evangelist, as a splendid song leader and concertist.

Rev. Raymond W. Brendle of the Community Church, Lusby, Maryland, also recommends Brother Peterson very highly.

Brother Peterson's address is 47 Linwood Avenue, Jamestown, New York.

Announcing Evangelist Charles Jackson, Jr.

Evangelist Del Fehsenfeld, whom we trust and admire, writes to tell us that Rev. Charles Jackson, Jr., has recently resigned his fine church and entered the full-time evangelistic ministry. Brother Jackson is a Southern Baptist and has pastored Southern Baptist churches for 9½ years. He is a graduate of East Texas Baptist College in Marshall, Texas, and has spent two years at Southwestern Baptist Theological Seminary in Ft. Worth. He lacks only a thesis of getting his master's degree from East Texas Baptist College. He describes his doctrinal position as being premillennial and separatist.

Brother Jackson is married and has two children. He is 32 years old.

Brother Jackson has already conducted about forty successful revivals so he is no stranger to evangelistic work.

Rev. J. W. Lasater, pastor of the Valley View Baptist Church in Longview, Texas, recommends Brother Jackson as a "zealous worker, a powerful preacher who believes in giving the whole Gospel to the whole world, and fearlessly declares the 'whole counsel of God.' " He tells of having Brother Jackson at his church twice. "The second revival was scheduled for just one week but the power was so manifest that we ran for two weeks and had one of the deepest spiritual awakenings of any revival I have witnessed thus far."

Another good recommendation comes from Rev. R. J. Simpson, pastor of the Oaklawn Baptist Church in Texarkana, Texas. He says, "I want to unconditionally recommend Brother C. O. Jackson to you and to your church for successful, Spirit-filled revival work. He is a man of prayer and power and wisdom, so use him for the glory of God as I am going to do."

Brother Jackson can be contacted by addressing him at Post Office Box 675, Mt. Pleasant, Texas.

Triumph of Faith

During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel; "I rejoice to know that I have a God that can shake the world." —Charles Spurgeon

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Noteworthy NEWS Notes

R. S. Beal Marks 40 Years at Tucson First Baptist

February 24 will mark the fortieth anniversary of the ministry of Dr. Richard S. Beal, Sr., with the First-Baptist Church of Tucson, Arizona. The whole month of February has been set aside as *Forth Anniversary Month*. There will be a two-week evangelistic campaign with Dr. Torrey Johnson, and a reception honoring Dr. and Mrs. Beal on Monday, February 24. He and Mrs. Beal arrived from Victor, Colorado, February 22, 1918, where Dr. Beal had been pastor of the First Baptist Church for four years. The church in Tucson under his leadership has grown from 200 members to well over 3,000, and twelve churches in the community are the outgrowth of the local outreach of the church. One hundred eighty six young people of the church have entered the ministry and mission fields of the world during his pastorate here. During this time also he was a leader in the formation of the Conservative Baptist Association which withdrew from the Northern Baptist Convention. The Beals are parents of five children, all of whom are in Christian work. Dr. Beal has published ten volumes of sermons, and is one of the few ministers of the Southwest listed in *Who's Who in America*. Recently he passed his seventieth birthday.

Dr. Malone, member of the Board of Trustees of Bob Jones University, is active in many phases of Christian work. He is superintendent of the Emmanuel Christian Day School and editor and publisher of the "Baptist Vision." He conducts the daily "Radio Revival" program on station WPON in Pontiac, and also directs a Sunday morning broadcast entitled, "Auditorium Bible Class."

Dr. Malone graduated from Bob Jones University in 1948 and was awarded the honorary degree of Doctor of Divinity by his alma mater in 1954. He is the winner of the 1957 "Sword of the Lord" Evangelistic Sermon Contest. His award-winning sermon, "When Rags and Riches Walk Together," was published in the January 3 issue of the "Sword of the Lord," edited by Dr. John R. Rice, of Wheaton, Ill.

The Bob Jones University Lectures on Evangelism were established by Dr. Bob Jones, Jr., president of the University, for the purpose of presenting discussions on the various phases of evangelism by authorities in the field. The lecture series is published in book form each year.

BJU Offers B.S. Degree in Nursing

Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, S. C., has announced that a new program of studies offering the bachelor of science degree in nursing will be put into effect at the University this spring.

The course is designed for registered nurses who wish to broaden their training by acquiring an additional two years of general education to complement their specialized preparation in nursing. Graduates of this program will be qualified to teach nursing, and to fill certain executive positions in the nursing profession.

Practical work experience will be available to students in this department in the well-equipped hospital maintained on the Bob Jones University campus. Several work-loan scholarships will be granted to nurses enrolled in the two-year program who require some financial assistance. In addition, a limited number of assistantships will be offered to qualified registrants, enabling them to earn tuition and living expenses while completing the course over a somewhat longer period of time.

Mrs. Ralph Freed Dies

Mildred Freed passed into the presence of the Lord on November 22 in Montclair, N. J. She and her husband, Rev. Ralph Freed, Field Director of the Voice of Tangier, Radio Station of International Evangelism, had just returned from Morocco, North Africa, to begin their furlough, when she suffered a sudden heart attack. Surviving children are Ruth Freed Armstrong and Rev. Paul E. Freed, President of International Evangelism, Inc.

Regional Southern Baptist Fellowship Meeting in Atlanta

The Cherokee Avenue Baptist Church, where Rev. F. M. Ebleins is pastor, was host on January 7 to a regional Southern Baptist Fellowship one-day meeting. Speakers for the day included Rev. Harold Sightler, president of S. B. F., Dr. Lee Roberson, past president, Dr. E. C. Sheehan, vice-president, Dr. Fred Garland, and Col. Jack Fain.

Stroud Joins Fred Garland

Dr. Victor Stroud of Toronto, Canada, has recently joined Evangelist Fred Garland as song leader and soloist. Previously Dr. Stroud has worked with Dr. Hyman Ap-

pelman, Evangelist Clifton Bran-
non, and others.

Malone Lectures at B. J. U.

Dr. Tom Malone, pastor of the Emmanuel Baptist Church of Pontiac, Mich., and president of Mid-western Baptist Seminary, will deliver the eighth annual Bob Jones University Lectures on Evangelism series Monday through Friday, February 17 through 21.

Dr. Malone, member of the Board of Trustees of Bob Jones University, is active in many phases of Christian work. He is superintendent of the Emmanuel Christian Day School and editor and publisher of the "Baptist Vision." He conducts the daily "Radio Revival" program on station WPON in Pontiac, and also directs a Sunday morning broadcast entitled, "Auditorium Bible Class."

Dr. Malone graduated from Bob Jones University in 1948 and was awarded the honorary degree of Doctor of Divinity by his alma mater in 1954. He is the winner of the 1957 "Sword of the Lord" Evangelistic Sermon Contest. His award-winning sermon, "When Rags and Riches Walk Together," was published in the January 3 issue of the "Sword of the Lord," edited by Dr. John R. Rice, of Wheaton, Ill.

The Bob Jones University Lectures on Evangelism were established by Dr. Bob Jones, Jr., president of the University, for the purpose of presenting discussions on the various phases of evangelism by authorities in the field. The lecture series is published in book form each year.

The 1958 evangelism lectures will be open to the public at no charge and will be held in the Rodeheaver Auditorium located on the campus at Greenville, S. C., Monday at 11:05 a.m. and 4:50 p.m.; Tuesday at 9:05 a.m. and 11:05 a.m.; Wednesday at 4:50 p.m.; Thursday at 9:05 a.m. and 11:05 a.m.; and Friday at 11:05 a.m. and 4:50 p.m. Portions of the series will also be broadcast on Radio Station WMUU on the "Chapel Hour," heard Monday through Friday at 10:05 a.m.

Missionary Films and Tapes Available Free

Rev. Arthur Houk, pastor of the First Baptist Church, Tumwater, Washington, has made two special audio-visual programs, "Journey into Alaska" and "Journey Into Greece." These audio-visual programs consist of beautiful 2" x 2" colored slides and one-half hour tape recording (7½" speed) narrative.

The slides were made when Brother Houk was in the Merchant Marine and visited Greece and Alaska. They have been used effectively in a number of churches and Christian schools.

Brother Houk makes these audio-visual presentations available free to churches or Christian groups who will use them effectively. Further information may be had by writing Rev. Arthur Houk, 503 North 4th Avenue, Tumwater, Washington.

Nyack Plans World Missions Program in N. Y. C.

Nyack Missionary College is planning for the annual World Missions Program which will be held Saturday, February 22, at Carnegie Hall in New York City. This great missionary convocation will be held in one afternoon session beginning at 2:30 p. m. Dr. Thomas Moseley, president of Nyack, will be the chairman of the program, with Dr. Lee Olson, chairman of the Division of Sacred Music, in complete charge of the musical program which will again feature the sixty-voice college chorus, the ladies' glee club under the baton of Miss Geraldine Southern, and the symphony orchestra.

Sumner on Radio

Evangelist Robert L. Sumner, contributing editor for THE SWORD OF THE LORD, will be in revival services, February 2 through 16 with Lester Roloff in Corpus Christi, Texas. During that time, he will be speaking daily on Roloff's radio broadcast, "Family Altar." The broadcast is carried on 15 stations. Most SWORD readers can listen on XERF, 1570 on the dial, at 6:45 a.m. and 9 p.m.

Weniger Article Reprinted

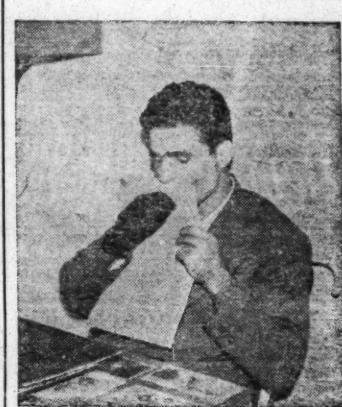
Dr. G. Archer Weniger's article, "San Francisco—Here Comes Billy Graham!" which appeared in the January 3 issue of THE SWORD OF THE LORD, received an amazing response from our readers. Though we printed a large number of extra copies, they were gone almost immediately. Therefore we have reprinted this article. The article should receive wide distribution. The price of these reprints is 5¢ each or \$3 per hundred, postpaid. Send your request to:

THE SWORD OF THE LORD
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Light

A sluttish housemaid, when scolded for the untidiness of the chambers, exclaimed, "I'm sure the rooms would be clean enough if it were not for the nasty sun which is always showing the dirty corners." Thus do men revile the Gospel because it reveals their own sin. Thus all agitations for reforms in Church and State are opposed, and all manner of mischief attributed to them as if they created the evils which they bring to light. The lover of the right courts anything which may manifest the wrong, but those who love evil have never a good word for those disturbing beams of truth which show up the filthy corners of their hearts and lives.

—Charles Spurgeon



A BLIND GREEK READS THE BIBLE WITH HIS TONGUE

Recently the President of the Greek Red Cross in Camea, Crete, Mr. Naxakis, offered to give free copies of the Bible in Braille from the Bible Society to all the blind in that particular area who could read them. There was one young man, Evangelos Georgakakis, who, when he heard of this offer, immediately went to ask for a copy of this valuable book, but Mr. Naxakis was in great doubt as to whether he could read it. You see, during the occupation of Greece, through an exploding mine, Evangelos had not only lost his sight, but also his right hand, as well as the sense of touch in the other. Mr. Naxakis was soon persuaded, however, of his ability, because Evangelos proved to him in a tangible way that through perseverance and diligence he had taught himself to read any writing designed for the blind, not through his fingers, but through his tongue.

Evangelos also pursues regular studies at the local high school with the help of a tape recorder given to him by charitable individuals.

He also attends the gospel services in his town.

It may be that this young man's case is unique throughout the world. His greatest desire is to acquire books for the blind and tapes for his recorder. \$2.00 will buy an hour tape which he cannot afford. Here is an opportunity for you to bring the light of the Gospel into the life of this handicapped young man and assist him in his struggle against tremendous odds. As the Lord lays him upon your heart, will you not send your contribution to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. SL, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Dr. Bob Jones SAYS:

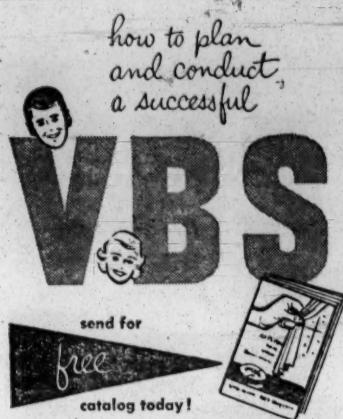


An alumnus of Bob Jones University, who is pastor of a church in which he was tempted to compromise but did not and later came out victoriously, says in a letter to us, "I am sure if it were not for the constant, continued effort Bob Jones University made to impress deeply in my mind the desire to do right, I would have compromised; but I did not, and things came out all right."

We tell our students that there is only one thing to do about anything, and that is the right thing. We are happy to know that on the foreign mission field and in practically all parts of the United States can be found our Bob Jones University students who are standing true.

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Fellowship With God

(Continued from page 1)

sin in the faith of Jesus Christ. (See verses 7 to 10 of the first chapter, and 1 and 2 of the second chapter.)

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

There is no sin on us, of course. It has been borne by our Lord and Saviour Jesus Christ; but there is still sin in us. We are not dwelling in sin, in other words, but sin is still dwelling in us. Our old Adamic nature is still with us and every once in a while it comes to the surface through

temptation. If we say this is not so, we deceive ourselves, and there is no truth, i.e., no light, in us.

But we must not only be perceiving sin, but confessing it (1:9). I suppose that one might ask forgiveness of his sin every day in the year and never have the assurance that it was forgiven so far as this promise is concerned, but the moment he confesses it, it is not only his privilege, but his duty, to believe that it has been forgiven and that he has been cleansed from his unrighteousness.

The difference is this. We may ask forgiveness for sin without really knowing what our sin is, without ever bringing ourself into the place of judgment for it. But the moment we confess it we bring it out in the light of God's countenance, and take the same place with reference to it that God takes.

But this is not enough. We must not only perceive and confess sin, but it must be done in the faith of Jesus Christ (2:1). It is the man who sees Jesus Christ as his propitiation, the one in whom he has forgiveness, in whom he is brought into a state of peace with God through His shed blood, and his ever living

Advocate and Intercessor, who is in fellowship with God.

Do we stand in that attitude? Are we really resting in the finished work of Jesus Christ? Has he become our propitiation and our advocate? Have we laid hold of and are we living in the realization and the enjoyment of these great facts? This is to be in fellowship with God.

II. By Keeping God's Commandments

But secondly, we walk in the light not only as we perceive and confess sin in the faith of Jesus Christ, but as we are keeping God's commandments. (See verses 3 to 6 of the second chapter.)

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

Let us note the deep and practical significance of the words—"Hereby we know that we know him, if we keep his commandments." Does He mean the Ten Commandments? Yes, but that is not all. He means every commandment that God has written in His Word from Genesis to Revelation, and which has a bearing upon us in the dispensation in which we live. And not only every commandment in the written Word, but every commandment recorded on our enlightened conscience in Christ. He only is holding fellowship with God who is keeping these commandments for He only knows that he knows Him.

"...To walk even as he walked."

How did Jesus Christ walk? He tells us in the eighth chapter of John, where He says: "He that sent me is with me: the Father has not left me alone, for I do always those things that please him." That was the reason He had fellowship with His Father, because He did always the things that pleased Him.

And we have the testimony not only of the Son, but also of the Father, to the same fact. When He came to be baptized of John, we hear the Father saying, "This is my beloved Son, in whom I am well pleased." That testimony has reference to those thirty hidden years He spent in the unsavory village of Nazareth. God was well pleased with Him from the beginning. As a babe on His mother's knee, as a boy playing in village streets, as a youth learning the carpenter's trade, as a journeyman carpenter earning His own living, contributing to the support of His mother and His brothers. Well pleased with Him in the days when the muscles of His arms were hardening, when His fingers were gnarled by the use of heavy tools, when the sweat was on His brow as He labored in His little shop. All His life He was well pleasing to His Father and thus holding fellowship with God.

III. By Love of the Brethren

In the third place, we are walking in the light as we love the brethren. (See chapter 2, verses 7 to 11.)

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Verse seven perhaps alludes to that commandment which sums up the second table of the law—"Thou shalt love thy neighbor as thyself," while the eighth, it

Editor's Notes

(Continued from page 1)
upon our hearts and much evidence of blessing.

Vacation Last Week

I felt a little worldly going on vacation to Brownsville, Texas, for six days as guest of Mr. and Mrs. Fred Hawkins. So long I have gone without one. But the sunshine, golf, and fishing were excellent; the fellowship with the Hawkins' and others very sweet, and I am sure that it pleased God for me to go.

However, lest I become too proud of my leisure, God graciously opened doors for service. Arriving at Harlingen at 10:17 Monday night, January 13, we did not get to bed at Brownsville until nearly midnight, but early the next morning some were gathering at Fred's house for an hour of Bible study and devotions before men went to their work. Then an old Sword friend, Bennie Cooper, brought a man to see me who needs God. He had gone far in sin, owns a beer tavern, felt his need greatly but did not make a full surrender. And every day—through Saturday morning—the crowd increased for the early morning hour of devotions and Bible study.

One of the visitors was Brother Wyckoff of the Portway Baptist Church who invited me to preach at his church Wednesday night. We had a blessed service. They asked me to return for Saturday night. Meantime, a delegation had come from Rev. Ed Isenberg of Harlingen (27 miles away), asking me to come and speak Thursday night. We had a good service and they asked me to return for Friday night. I did so, found the house full, extra chairs brought out for the crowd, and much moving of God's Spirit.

Saturday night at Portway Baptist Church we had a blessed service, with some thirteen coming forward for re-dedication. An old friend, Rev. John Wilder of Calvary Baptist Church in Harlingen, and Rev. Owens of San Benito, Texas, drove down to the services. I was invited to speak in Harlingen Sunday morning, but time did not allow.

Thanks to beloved Fred and Ammie Hawkins for a happy week!

Thanks to Wonderful Co-Workers

I am deeply grateful to God for the good workers who help me carry on Sword of the Lord Foundation work, making it so I can spend much time in conferences and revivals. Evangelist Walter Handford is staying at home a little time and helping much on editorial duties. Allan MacMullen, manager and treasurer, steadily carries on routine management, supervises finances, records, and production particularly. Miss Viola Walden, my secretary of many years, carries a tremendous load about the mail and general supervision of the editorial department. Jim Culberson, with help from Mrs. Grace Rice MacMullen, pushes circulation. Miss Fairy Shappard heads the advertising department, with strong assistance from Bill MacLeod, salesman. Al Byers directs the sword subscription and stencil department. Many thanks to the shipping room clerk, Mr. Roy Tunstall. Many others, some of the noblest and finest, help carry on the work to the glory of God. These have our thanks and love and prayers. Without these helpers the work would be impossible.

We covet the prayers of all our friends and the friends of the Lord Jesus, that we may be faithful, that we may have the wisdom of God, and the power of God.

— The End —

may be, alludes to the special commandment to love one another as brethren in Christ.

There is a difference between these two loves—the love for our neighbor as such, and love for our brethren in Christ.

We cannot say that we are walking in the light and holding fellowship with God except as we

(Continued on page 5)

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Fellowship With God

(Continued from page 4)

are manifesting this love toward the brethren. "He that saith he is in the light, and hateth his brother, is in the darkness even until now."

Some Christians think this commandment the hardest ever laid upon them, but the reason is that they do not consider the real meaning of it. They think of that natural passion or emotion which we call love—between brother and sister, between husband and wife, between parent and child—and naturally ask, How can we have that love for one just because he is a Christian, one that we do not know very well and who may not be very lovable in his character?

But that is not the kind of love meant. It is not natural, but supernatural love. The love born in the heart of the believer in the Lord Jesus Christ, because he has been born again and is a new creation in Jesus Christ. With that new creation has come the new love for all who are new

creatures with him in Christ Jesus.

"We have the definition of this love by the Holy Spirit in I Corinthians 13—where Paul, speaking of it, says, "Love suffereth long, and is kind; love enviieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." That is the kind of love referred to. And that love is perfectly possible for us if we really desire it. And indeed, except as we are possessing and manifesting it towards one another in Christ, are we fulfilling the commandment of holding fellowship with God?

IV. By Separation From the World

Fourth, we are walking in the light and holding fellowship with

God when we are separated from the world. (See verses 15 to 17 of second chapter.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

When John says, "Love not the world," he does not mean the material world, the flowers and the trees, and the mountains and the oceans. Neither is he referring to the world of men and women, for there is a proper love for our relatives in the flesh, and it would be sinful not to manifest it. But He means that love of the world which is contrary to the love of the Father, the pleasures, the fame, the spirit of the world as opposed to God and His Son Jesus Christ. He means by "the lust of the flesh," for example, the desires and gratifications of our old fallen nature as such.

When the woman saw that the fruit was good for food (the lust of the flesh), that it was pleasant to the eyes (the lust of the eyes), and to be desired to make one wise (the pride of life), she took of the fruit of the tree and gave also to her husband and he did eat (Gen. 3).

Observe the corresponding temptation on the second Adam in the wilderness. "If thou be the Son of God, command that these stones be made bread," the lust of the flesh. Then he taketh Him into a high mountain apart, and showeth Him all the kingdoms of the world, and the glory of them, and says, "All these will I give thee, if thou wilt fall down and worship me,"—the lust of the eyes. And he carried Him to a pinnacle of the temple.—"Cast thyself down: for it is written, 'He shall give his angels charge concerning thee,'"—the pride of life as seen in the doing of a great miracle.

So Satan tempts every one of us in one of these three ways. Not necessarily in all of them, for there are some of whom he can get possession through the lust of the flesh, the lower and baser things of life. Others he can get possession of through the lust of the eyes—the glamour, the pleasures and amusements, the gold and silver of the world. There are others he cannot touch in these ways, but secures by the pride of life, the exaltation of human reason against the revelation of God, the setting up of our thought against the divine thought. So we are all ensnared. When He says, "Love not the things of the world," this is what He means.

He gives us too a practical argument against our loving these things. "And the world passeth away, and the lust thereof." Not only does the world pass away but the very desire thereof passes away. You remember Barzillai. When David is returning after his exile, subsequent to the death of Absalom, he feels kindly toward him and says, 'Come home with me, and sit at my table for the rest of your life.' But Barzillai answers, 'Why should I do this? I am now so old I cannot hear the voices of the singing men and the singing women; I cannot taste the delicacies set before me. The time has passed for me to enjoy these things. Do thou go over without me.'

You remember the story of the rich man in Hell. Even there the lust of the world is gone. Dives did not want to be taken out of Hell, the world had no attractions for him. He was willing to remain if only his situation could be made more comfortable. 'Let Lazarus dip his finger in water, and touch my tongue.' It is only he that doeth the will of God that abideth forever.

V. By Separating From False Teachers

Fifth, we are walking in the light and holding fellowship with God not merely as we are separated from the world, but as we are separated from false teachers. Nothing is of more importance to us just now than this. Now read verses 18 to 28 of the second chapter:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. . . . And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

We understand that the Antichrist, when he comes, will be an individual, a secular despot, greater than Nebuchadnezzar, or Alexander, or Caesar or Napoleon, or

all of them rolled into one. But when John says there are many antichrists, he means in the sense of types or forerunners of the one who shall arise at the end of the age.

The difference between the false teachers then and now is that in John's day "the false teachers went out from us, because they were not of us," while now they stay in the church, and you cannot drive them out.

In verse 22 he warns us that the center of all the false teaching consists of opposition to the person and work of our Lord Jesus Christ. "Who is the liar but he that denieth that Jesus is the Christ?" Here is the bottom of it. We have been passing through a battle with the higher criticism, supposed to be directing its shafts against the Word of God, but the real object is not the written Word, but the Word incarnate. If this is not true of the rationalistic critic, it is true

(Continued on page 6)

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of the devil behind him. He tries first to undermine the written Word, and then the Incarnate Word.

But to deny Jesus Christ is to deny the Father as well as the Son. And this is not the Christ of Mrs. Eddy, nor the Christ of the New Thought, nor the Christ of the popular magazines, nor the Christ of some of the popular preachers of the day, but the Christ of the Word of God. The Christ who was conceived of the Holy Ghost and born of the Virgin Mary. The Christ who suffered under Pontius Pilate; was crucified, dead and buried. Who on the third day rose again and ascended into Heaven, and now sitteth on the right hand of God. And who shall come again in power and great glory and bring His reward with Him.

That Christ is being denied today even in Christian pulpits. So much so that I school myself not to use the phrase "the Christ" any more, because it is used in so many instances where it means



It is a good story, and it illustrates the point:

A centipede with arthritis sought the advice of a wise old owl.

"Centipede," the owl said, "you got a hundred legs, all swollen up with arthritis. Now if I was you, I'd change myself into a stork. With only two legs, you'll cut your pain ninety-eight per cent, and if you use your wings you can stay off your legs."

The centipede was elated. "I accept your suggestions without hesitation, Owl," he said. "Now, just tell me specifically, how do I go about making this change?"

"Oh," said the owl, "I wouldn't know about the details. I'm in general policy."

A backslidden radio preacher was once asked about certain details of worldly dress, make-up, cosmetics, etc. His "wise-old-owl" reply was, "Whatsoever you do, do all to the glory of God." His answer was not unscriptural, but it was only "general policy." He was cleverly careless "about details."

There is a woeful lack of "details" in modern fundamental preaching. Why give only "general policy"? Don't plead ignorance "about details." When it comes to doctrine, you say, "The Bible says." When you come to duty and detail, do not shun the cross. Be specific. Why not say, "The Bible says." You know it says plenty.

Consider the glorious *doctrines* of Romans 1 to 8. Next note the practical *duties* and *details* of Romans 12. Do not say there are no specific commandments in the New Testament. There are some "forty distinct commandments" in Romans 12. Preachers of "General Policy" only are usually Pussy-footers. First, preach good Doctrine, then be just as faithful with Duty—yes, and Detail.

From *Prairie Overcomer*.

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Locke, the great philosopher, spent the last fourteen years of his life in the study of the Bible, and when asked what was the shortest way for a young gentleman to understand the Christian religion, he bade him read the Bible, remarking: "Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any admixture of error, for its matter." There are those on the side of God's Word whom you need not be ashamed of in the matter of intelligence and learning.—Charles Spurgeon.

something so different from what is revealed in the Gospel. I try to say "Jesus Christ," or "our Lord Jesus Christ," or "our Saviour Jesus Christ."

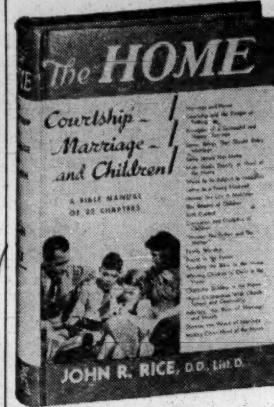
Thus we see that holding fellowship with God is a very simple thing, and we can know whether we are doing so by knowing whether we are walking in the light.

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3. Are we keeping God's commandments and walking as Jesus walked?
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5. Are we separated from the world, the lust of the flesh, the lust of the eyes and the pride of life?
6. Are we separated from false teachers in that we are loyal to the person of our Lord and Saviour Jesus Christ as God has revealed Him to us in His Word?

If so, we need not fear the day when He shall appear, for, "We shall have boldness, and not be ashamed before him at his coming."

(From the book, *SALVATION FROM START TO FINISH*, by Dr. James M. Gray, of the Moody Press Colportage Library.)

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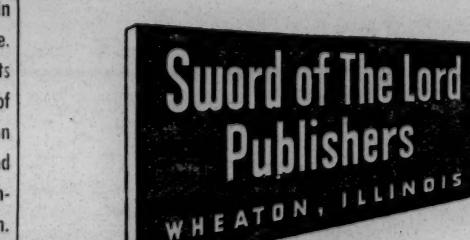
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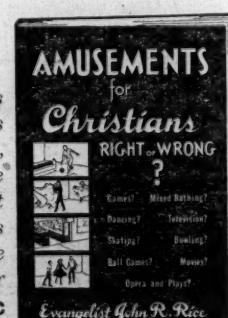
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Oh! you fine bits of eggshell china, I know you. Don't fear, I am not going to break you; yet I would somewhat trouble you by the remark, that in the case of such ware as you are, more pieces get broken in the cupboard than on the table. You will last longer if you get to work for Christ in every-day work. Jesus was not sent out for particular occasions, neither are you.—Charles Spurgeon.

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OUTSTANDING BECAUSE IT IS "BALANCED"

Predestined for Hell?

(Continued from page 1)

was Calvin who wrought out this system of theological thought with such logical clearness and emphasis that it has ever since borne his name" (*The Reformed Doctrine of Predestination*). Warburton says, "But inasmuch as it was Calvin who first formulated these principles into a more or less complete system, that system, or creed, if you will, and likewise those principles which are embodied in it, came to bear his name" (*Calvinism*).

How strange that, after 1,400 years of Christianity, practically no one had understood the Bible to teach Calvin's doctrine of predestination until he formed the philosophy!

Again, notice these statements by Dr. Boettner:

"It may occasion some surprise to discover that the doctrine of Predestination was not made a matter of special study until near the end of the fourth century. The earlier church fathers placed chief emphasis on good works such as faith, repentance, almsgiving, prayers, submission to baptism, etc., as the basis of salvation. They of course taught that salvation was through Christ; yet they assumed that man had full power to accept or reject the gospel" (page 365, *The Reformed Doctrine of Predestination*).

Again he says, "This cardinal truth of Christianity [he means predestination] was first clearly seen by Augustine, the great Spirit-filled theologian of the West."

Again Boettner says, "Following Augustine there was retrogression rather than progress."

(That is, there was retrogression in the teaching of predestination.) Then, we are taught, a thousand years went by before the doctrine of predestination was again resurrected and carefully formulated by Calvin!

What a strangely hidden doctrine, that New Testament Christians could go for nearly four hundred years and nobody find it in the Bible or teach it until Augustine is supposed to have seen it. And then the doctrine was hidden again for a thousand years until the days of the reformers, when Calvin developed the doctrine fully.

It is obvious that great groups of Christians have always found salvation by grace in the Bible. The Bible is very clear on that. It is clear on every other great doctrine. Then if there is only one man in four hundred years, and another man after a thousand years to find the Calvinistic doctrine of predestination in the Bible, it surely must not be a clearly taught Bible doctrine! No, Calvinism is a philosophy of men which is not primarily based upon the Bible. It is based upon the logic and philosophy of a man, with some misinterpretations of Scriptures and ignoring great numbers of plain statements of Scriptures.

Take, for example, the "Five Points of Calvinism." Who can find these five points listed in the Bible? Where does the Bible indicate that there are any definite and exclusive five points as a foundation for theology? That organization of thought comes from Calvin, not from the Bible. It is a human philosophy, not a Bible doctrine.

II. Calvinism the Product of an Age Now Gone

Note the Calvinistic appraisal of possible doctrines on salvation. Calvinism claims (*The Reformed Doctrine of Predestination*, Boettner, page 47) that "There are really only three systems which claim to set forth a way of salvation through Christ." And he says that they are Universalism, Arminianism, and Calvinism, by which he means the Calvinistic position of the "Five Points," including radical hyper-Calvinistic predestination.

That organization of thought that outline, arose hundreds of

years ago when Calvinism was at its height, influencing Lutherans, Puritans, and others. Arminianism was very strong. John Wesley had his magazine, *The Arminian*. The great modern missionary movement had not been born, the great evangelists, Moody, Torrey, Chapman, Billy Sunday, had not appeared on the scene. The interdenominational Bible institutes and Christian colleges had not come into being. The Bible conference movement, with independent, undenominational Bible study, free and widespread without the bondage of sectarianism, had not come. According to the appearances and logic of men hundreds of years ago, aside from Universalism, there appeared to be only two basic positions concerning salvation: that is, Arminianism, free will—one could be saved when he chose and be lost again tomorrow, etc.—or Calvinism, which, in that time, meant predestination and all.

But now every sensible person knows that human philosophy which grew out of an age and the dominating, overpowering influence of John Calvin himself, is simply a human system. It does not represent the teachings of the Bible and does not represent Christianity. It is an obsolete human philosophy which never did properly represent the Scriptures. Now most of the Bible teachers, the ministers, the soul winners, and the theologians in the world would be outside those three classifications. You see, it never was a scriptural classification, for extreme Calvinism is a man-made philosophy, not a Bible doctrine.

III. Calvinism Is a Philosophy Of Human Reason, Not Divine Revelation

The writings of the hyper-Calvinists abound in terms like "then it must logically follow that . . ." The doctrine is based on a system of human reasoning. For example, the hyper-Calvinist reasons that if God foreknew what would occur, then He must have ordered it. If He knew sin would come, then He must have planned the sin. Of course the Bible never says that. It is a conclusion based only on the human reason.

Boettner argues that if any person has a choice and may decide right or wrong on moral issues, then God Himself would not know how things would turn out. "He would then be ignorant of much of the future and would daily be gaining vast stores of knowledge. His government of the world also, in that case, would be very uncertain and changeable, dependent as it would be, on the unforeseen conduct of men." Note that here the doctrine is wholly based on a human argument; if God did not arbitrarily decide what men must do, and leave them no choice of their own, then says Boettner, God Himself would be ignorant of what was going to occur! That is a sample of the human arguments and logic on which this unscriptural doctrine is based. It is a philosophy of men, not a Bible teaching.

It is obvious that great groups of Christians have always found salvation by grace in the Bible. The Bible is very clear on that. It is clear on every other great doctrine. Then if there is only one man in four hundred years, and another man after a thousand years to find the Calvinistic doctrine of predestination in the Bible, it surely must not be a clearly taught Bible doctrine! No, Calvinism is a philosophy of men which is not primarily based upon the Bible. It is based upon the logic and philosophy of a man, with some misinterpretations of Scriptures and ignoring great numbers of plain statements of Scriptures.

Take, for example, the "Five Points of Calvinism." Who can find these five points listed in the Bible? Where does the Bible indicate that there are any definite and exclusive five points as a foundation for theology? That organization of thought comes from Calvin, not from the Bible. It is a human philosophy, not a Bible doctrine.

IV. The Terminology of Calvinism Is Not Bible Terminology

That it is a human philosophy instead of a Bible doctrine is indicated also by the very language which is used.

The strict unreserved Calvinist teaches a doctrine which he calls "reprobation," that is, that some men are condemned to Hell, foreordained to damnation before they are born, and that they cannot believe, cannot repent, cannot be saved, by God's own deliberate choice. I say that in the writings of predestinarians like Boettner, in the International Standard Bible Encyclopedia in the article written by a Calvinist on predestination, and throughout Calvinist literature, this name "Reprobation" is given to the doctrine. But such a name is not even found in Scripture nor implied in Scripture. The Bible has no doctrine of "reprobation," and the Bible does not use that word, nor any word like it, in reference to predestination. It is a human word for a

human conception. Neither the language nor the doctrine it represents is inspired or taken from the Word of God.

Take the names of the "Five" (Continued on page 10)

Humility

"Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, not the spreading plane; but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the concealed arrogance of man."—Owen Feltham.

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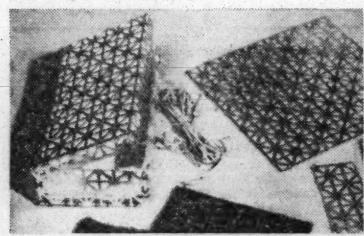
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The Unsparring God

(Continued from page 1)

cy and spurns the grace and forgiveness of the Almighty! Better that man had never been born!

God Spared Not the Old World

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly"—II Peter 2:5.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them."—Genesis 6:5.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth"—Genesis 6:13.

Then God told Noah to build an ark of gopher wood. Noah obeyed God. While he made the ark, he preached God's Word. He told his generation of God's wrath. Of course they did not believe. They were having a lot of fun living in sin. God was too good to destroy them, they thought. The truth is that God was too good not to destroy them!

I hear silly talk today. People tell me that God is too good to let people go to Hell. The truth is that God is too good to let them go to Heaven in their sins. God is so wonderfully perfect that He will not let one unconverted sinner get through the pearly gates! Oh yes, sinners can be saved. They must be or perish. So the people of Noah's day perished in the flood waters of the wrath of God. God Himself sent the flood. He sent it to destroy mankind from the face of the earth.

Everyone was killed except eight. Noah, Ham, Shem, and Japheth and their wives got into the ark and were spared. I don't care how much money you have, or how poor you are, outside the ark of safety you have no chance of Heaven today. God's wrath will be poured out again. It will fall upon the godless heads of the unconverted, whoever they are. The story of the wrath of God never has been a popular subject. It was not in Noah's day. It certainly is not today.

Jesus tells about the flood. He said, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage,

THE SWORD OF THE LORD

until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

It was a day of moral decay and rottenness of character. People had forgotten what God had said about the wages of sin. Wine, women, and song was the theme of their activity. It was also an age of violence. Nothing was sacred. The people lived in sin like the beasts of the field. God looked down from Heaven and found they were altogether unclean. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

God always warns before He

vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.")—II Peter 2:6-8.

God is slow to anger, and His mercy is from everlasting. But God is holy. God is righteous. When the Lord beheld the iniquity of these cities, He sent two angels from Heaven to bring them fair warning. The angels walked down the streets of this city called Sodom, and the wicked inhabitants insulted them.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Genesis 19:24, 25.

Then people were burned to ashes. The UNSPARING GOD

thers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4, 5). That God loved the Israelites there can be no doubt. He called them 'the apple of my eye.' He said of them, 'My banner over them is love.' Our Lord called them unto Himself and separated them from other nations in order that through them He could give us the Saviour, the Lord Jesus Christ.

One glad day the Lord Jesus was born in Bethlehem of a Hebrew virgin. God worked a wonderful miracle of His grace and the child was born without a human father.

Jesus was brought up in the home of Mary and Joseph, both of whom were Israelites. Jesus was reared in the tradition of the devout Hebrews, yet without sin. He grew to manhood attending the Jewish synagogue. When Jesus was about thirty years of age, He was baptized in the river Jordan by John the Baptist. When Jesus was coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him. "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:11).

From this day Jesus began to teach and preach, and to show forth His deity. In every possible manner He proved Himself to be the One whom the prophets had spoken would come.

He healed the sick; He raised the dead; He stilled the storm; He cast out demons and devils; and with many "wonders and signs" showed Himself to be the Messiah, the Christ of God.

The Lord Jesus Christ offered Himself to the Jews, but they would not accept Him. They said, "We will not have this man to rule over us." We do not want Him to be our king. "He came unto his own, and his own received him not" (John 1:11).

Because Israel rejected Christ, God rejected them. God SPARED NOT THE NATURAL BRANCHES. "Behold therefore the goodness and SEVERITY of God: on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: OTHERWISE THOU ALSO SHALT BE CUT OFF" (Rom. 11:22). At the close of the most scathing denunciation ever delivered, Jesus pronounces Israel's doom. Said He, "Wherefore, behold, I send (Continued on page 12)

Doing Your Duty

The officers were after our Lord, and He knew it. He could spy them out in the crowd, but He was not therefore in the least afraid or disconcerted. He reminds me of that minister who, when he was about to preach, was topped by a soldier, who held a pistol at his head and threatened that if he spoke he would kill him. "Soldier," said he, "do your duty; I shall do mine"; and he went on with his preaching. The Saviour, without saying as much in words, said so by His actions.—Charles Spurgeon.

sends judgment. This generation was warned and then when the warning went unheeded, they were destroyed. The generation in which we live today has been warned more than any other age in history. Again we find the world steeped in sin. People are having a big time. While church membership rises, crime mounts. We have been warned by military leaders. Said one of our generals, "We have had our last chance. Armageddon is at hand." We have been warned by our leaders in the White House. "Without a moral regeneration we will go up in the dust of an atomic explosion," said one. We have been warned by scientists. One, reputed to be the greatest by many who ought to know, said, "Annihilation beckons." Sir Winston Churchill is reported to have said, "We might well see the total disintegration of the globe." The Bible says, 'All nations that forget God shall be turned into Hell' (Ps. 9:17).

In the face of all the warning of this twentieth century, mankind continues rushing down the road to Hell with increasing speed. One thing is certain. We face the same God. God never changes.

Sodom and Gomorrah Are Not Spared

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot,

had turned loose His fury. Everyone was killed. No one was spared. When Lot looked back on Sodom, he beheld the smoke of the country going up "... as the smoke of a furnace" (Gen. 19:28).

Not only were Sodom and Gomorrah burned to ashes for their own sin but also as an example for "... those that after should live ungodly" (II Pet. 2:6). These words should be blazed across the billboards and atop the skyscrapers for the populace of our cities to behold. They should be a warning to every city in this great land. Rome, London, Berlin, Moscow, Paris, and all the rest should hear and heed this solemn warning from the pages of God's holy Bible.

This has been called "a sex-mad" age. There is nothing wrong with sex, as you know, but it is the perverted sinful use of sex that God hates and will judge. Harlots and whoremongers will be brought into judgment and condemned. Peddlers of pornographic literature, authors of these sinful sex magazines, along with the addicts who purchase their damning merchandise, will face a holy God on judgment day! Let Sodom and Gomorrah be a lesson to that segment of Hollywood, whether it be producer, director, actor, or actress who makes merchandise of the depravity of the human heart. Let Sodom and Gomorrah, with their smoking ruins, be a warning to every man and woman who betrays the marriage vow. Let us not forget the message of Nahum the prophet who said, "... the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord ... will not at all acquit the wicked" (Nah. 1:2, 3). And again Nahum said, "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him" (Nah. 1:6).

God spared not the angels that sinned. He spared not the old world that sinned. God spared not the cities of Sodom and Gomorrah that sinned. And in the book of Romans we read that:

God Spared Not the Natural Branches

"... Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee."—Romans 11:20, 21.

The NATURAL BRANCHES means Israel. A careful reading of chapters 9, 10, and 11 will show that they deal exclusively with God's chosen people—"the seed of Abraham."

God, in His infinite wisdom and love, chose Israel out from the nations of the world for a purpose. "... To whom belongeth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fa-

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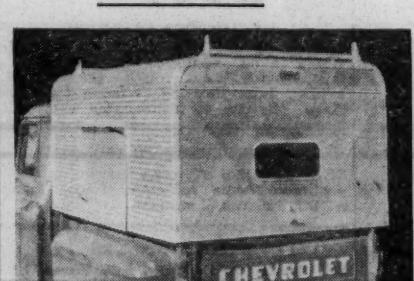
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Predestined for Hell?

(Continued from page 7)

Points" of Calvinism: Total Inability, Unconditional Election, Limited Atonement, Irresistible Grace, Perseverance of the Saints. A study of these words will show how far they differ from the language of Scripture.

There is a doctrine of the depravity of the fallen race of men and that there is nothing good in man to earn or deserve salvation or make him capable of earning it. That is true, as all students of Scripture attest. But the Bible does not call this "total inability." In fact, the Bible never even hints that there are many people who have no ability to be saved. The Bible teaches that a man may so harden his heart and go on in his sins that his mind may be hardened and God may turn him over to a reprobate mind as a result of his own rejection of the Gospel. But the idea that many men,

women and children are totally unable to repent, and always have been; that they are unable to choose for Christ, unable to believe in Him, is not a scriptural doctrine. The language itself is not scriptural.

"Unconditional election" means, to a Calvinist, that God has already decided who will be saved and it has no reference as to whether He wishes to be saved or not. God has already decided who will go to Hell and it has no reference to anything He will decide for himself. The election to Heaven or Hell is unconditional, wholly on God's part, says the Calvinist. But is there any such language in the Bible? There is not! It is true that God, in mercy, elects some men to do certain tasks, since He knows that they will obey Him in these matters. In that matter, "it is not of him that runneth but

THE SWORD OF THE LORD

of God that showeth mercy." But concerning all men everywhere, and on the matter of salvation, the Bible has no teaching of "unconditional election," and the language itself is not Bible language.

Calvinists insist on point three, "Limited Atonement." They mean that Christ died only for the elect. For those that He planned and ordained should go to Hell, He did not die, they say. But such language is never used in the Bible. And the doctrine wholly contradicts many plain Scriptures like, "He is the propitiation for our sins: and not for our's only, but

also for the sins of the whole world" (I John 2:2). It contradicts the express statement of Scripture, "... the man Christ Jesus; Who gave himself a ransom for all..." (I Tim. 2:5, 6). "Limited atonement" is not a Bible term because it does not represent a Bible doctrine. It represents a philosophy of men.

The fourth point of Calvinism is "Irresistible Grace." But the term "irresistible" is never used as a modifier of "grace" in the Bible. That terminology is not Bible terminology. The idea, the doctrine involved, is not a Bible idea, a Bible doctrine. The Bible represents the grace of God as loving mercy offered to all men. But Calvinism represents grace as the irresistible act of God compelling a man to be saved who does not want to be saved, so that a man has no choice in the matter except as God forcibly puts a choice in his mind. As Professor Herman Hoeksema says in "Whoever Will," "That work is absolutely divine. Man has no part in it, and cannot possibly cooperate with God in his own salvation. In no sense of the word, and at no stage of the work, does salvation depend upon the will or work of man, or wait for the determination of his will." No, irresistible grace, according to the philosophy of John Calvin, means that God simply forces some people to be saved, as He determines that others will be lost. But that is not the Bible doctrine of grace.

Even in the matter of God's blessed keeping of His saints, Calvinism uses terminology that is questionable. The fifth point of Calvinism is "Perseverance of the Saints." Now there is a great and blessed truth here, but the truth is that God preserves His saints, not so much that they persevere. My certainty of Heaven is not that God has compelled me by His overweening predestination to act a certain way; no, my security in Christ and the certainty of my eternal salvation depends not on my perseverance but on God's preservation. You see, Calvinism, this human philosophy, must put forth its tenets even to color any true doctrine it teaches. But the philosophy itself is unscriptural.

The language of the doctrine is unscriptural because it represents an unscriptural position.

V. Arminianism, Like Calvinism, Uses Unscriptural Terminology

We ought to say here very plainly that Arminians likewise do wrong in using unscriptural language. It is true that God holds man to account to choose for right against the wrong, to repent and be saved, and to try to please God after he is saved. Man has "freedom of the will" in the sense that he can, by God's help, do what God has told him to do. But to insist that the freedom of the will is never affected on the one hand by sin or on the other hand by the grace of God, is wrong.

For example, a lost sinner may have free will, and can be saved, but if he goes on in sin, his heart may become so hardened and his mind so set in sin that eventually the man cannot be saved. God does not promise that a man will always be left so it is just as easy to do right as it is to do wrong. There comes a time when a man is so colored and hardened by his own wrong decisions that he is enslaved by sin; and sometimes God even turns a man over to his reprobate mind, to be damned. So Arminians make much of free will in a sense that makes it a human philosophy, not a Bible teaching.

Likewise Arminians argue that if one can trust Christ and be saved, he can later sin and be lost. But that ignores the clear Bible

(Continued on page 11)

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Song of the Angels to the Shepherds

Luke 2

CLEWS ACROSS

- 2 and 5 across—... Mary: for thou hast found favour." (Luke 1)
- 7 Sergeant Major (abbr.)
- 9 New England state (abbr.)
- 10 Help
- 11 Ocean
- 12 "Ye shall find the . . . wrapped in swaddling clothes."
- 15 Argentum (abbr.)
- 16 Narrow valley
- 17 "Praising God . . . all the things"
- 18 " . . . a virgin shall be with child."
- 20 Mistake
- 21 Third tone of the scale
- 22 Though (var.)
- 23 "Which shall . . . to all people"
- 24 The angels . . . to the shepherds.
- 26 Doctor of Entomology (abbr.)
- 28 Morsel left at a meal
- 30 Personal pronoun
- 31 "She shall . . . forth a son." (Matt. 1)
- 34 "This shall be a sign unto . . ."
- 36 Adolf (abbr.)
- 38 "The . . . of the Lord came upon them."
- 39 Their Royal Highnesses (abbr.)
- 41 Yearn
- 44 Underwriting account (abbr.)
- 45 "On earth peace, . . . will toward men"
- 46 "To shew thee these glad . . ." (Luke 1)
- 49 Doctor (abbr.)
- 50 Astronomical unit (abbr.)
- 51 "Glory of the Lord shone round . . . them."
- 52 "Which the Lord hath made . . . unto us"
- 55 Toe (Scot.)
- 56 "With the angel a multitude . . . the heavenly host"
- 57 and 58—"Rejoiced with exceeding" (Matt. 2)

CLEWS DOWN

- 1 Large crowd
- 3 "Reign over the house of Jacob for . . ." (Luke 1)
- 4 "Wondered . . . those things which were told them"
- 5 See 37 down
- 6 Alleged force
- 7 "And . . . this thing which is come to pass"
- 8 "Lying in a . . ."
- 10 Form of the verb "to be"
- 11 Sealed (abbr.)
- 13 "And they were sore . . ."
- 14 and 47 down—"Unto you is this . . ."
- 15 "Shepherds . . . in the field"
- 16 ". . . to God in the highest"
- 19 Exclamation of surprise
- 20 Plural ending of some nouns
- 25 Great Britain (abbr.)
- 27 Engraved (abbr.)
- 29 Small child
- 32 Low, stony ridge
- 33 Germanium (abbr.)
- 35 Country in South America
- 36 "Came to pass . . . the angels were gone away"
- 37 and 5 down—"Keeping watch over their . . . by . . ."
- 40 "Came with . . . , and found"
- 42 Hawaiian yellow bird
- 43 Part of the body
- 45 "Let us now . . . even unto Bethlehem."
- 46 Kind of fish
- 47 See 14 down
- 48 Combining form meaning "the back"
- 49 Duet
- 50 Reverence
- 53 National Guard (abbr.)
- 54 Color gold (Her.)

Answer to Puzzle No. 3

M	Y	S	O	U	L	D	O	T	H
I	S	O	N	A	M	N	E	L	W
G	R	E	A	T	W	O	M	L	O
H	E	A	R	T	R	O	E	Y	
T	T	S	H	E	E	R	S	B	
Y	S	A	M	U	Y	C	A	L	
S	E	A	M	N	I	F	E	E	
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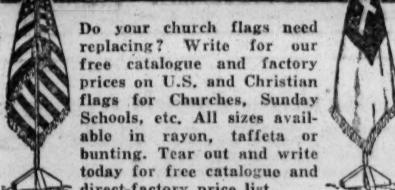
Predestined for Hell?

(Continued from page 10)

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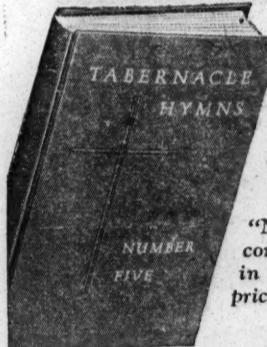
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ism, or, on the other hand, by the teachings of John Wesley?

VI. Calvinism Based on Misuse of Scripture

What Scripture does the hyper-Calvinist depend on principally for teaching that some are foreordained to be damned? Generally it is upon Romans 9:10-18.

Let us read that passage and then give a typical Calvinist comment upon it, to show this misuse of Scripture.

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Now where does the hyper-Calvinist go wrong on this Scripture?

Let us quote here the comment on verses 11 and 12 by Warfield

of Princeton in *Biblical Doctrines*. Warfield says:

"We are pointedly illustratively to the sovereign acceptance of Isaac and rejection of Ishmael, and to the choice of Jacob and not of Esau before their birth and therefore before either had done good or bad; we are explicitly told that in the matter of salvation it is not of him that wills, or of him that runs, but of God that shows mercy, and that He has mercy on whom He will, and whom He will He hardens; we are pointedly directed to behold in God the potter who makes the vessels which proceed from His hand each for an end of His appointment, that He may work out His will upon them. It is safe to say that language cannot be chosen better adapted to teach Predestination at its height."

(italics ours.) You will understand that Warfield is here particularly teaching the predestination taught by Calvin and by the Westminster Catechism, including the doctrine of "reprobation," the doctrine that some are predestined to be damned.

Now where is Warfield's mistake? And Calvin's mistake?

It is in one phrase. In the midst of the quotation above, Warfield says, "We are explicitly told that IN THE MATTER OF SALVATION it is not of him that wills, or of him that runs, but of God that shows mercy" (capitals mine).

But we are explicitly told noth-

ing of the kind! That entire passage of Scripture we have read above does not even mention salvation. When God chose Isaac to be the head of the nation Israel instead of Ishmael, it was not a "matter of salvation." When God chose Jacob instead of Esau to have the birthright and the headship of the nation, it had nothing to do with salvation.

When God raised up Pharaoh and made an issue with Pharaoh and so hardened Pharaoh's heart, it had nothing to do with salvation. God sent Moses to Pharaoh with a message. It was not, "Will you repent and be saved?" No, it was, "Let my people go." Pharaoh hardened his own heart, and God made an issue and caused him to be stubborn on the matter of whether or not he would release the slaves, stop his murder of innocent children, stop his exploitation of the poor, and let the Israelites go as God demanded. Already this wicked murderer had long hardened his heart against God as far as salvation is concerned.

Salvation is not the question under discussion in this passage at all. And Warfield and Calvin and all others who say that "we are explicitly told that in the matter of salvation" a person cannot will to be saved, but God decides arbitrarily to show mercy, he is teaching simply what the Bible does not teach. That is a perversion and misuse of Scripture. There are no scriptures which teach hyper-Calvinism.

Hyper-Calvinism is not a Bible doctrine. It is a philosophy of men.

(Continued next issue)

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TELLING OF A LIVING SAVIOUR

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The Unsparring God

(Continued from page 8)

unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and altar. Verily I say unto you, ALL THESE THINGS SHALL COME UPON THIS GENERATION" (Matt. 23:34-36).

Then follows one of the most eloquent and heartbreaking utterances ever delivered. It must have been said with tears streaming down His cheeks. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE" (Matt. 23:37, 38).

The judgment of God had finally caught up with Israel, the natural branches! They were officially cut off. This ought to put the fear of God into every thinking heart. Indeed, the fear of God

is the beginning of wisdom. Follow the logic of this. God spared not the angels for one sin. They were cast down to Hell. God spared not the old world, but destroyed it with the flood. God spared not the cities of Sodom and Gomorrah, but burned them to ashes, making them an example for those who live in sin. God spared not the natural branches. Now what about you and your sin? Do you think God will put angels in Hell and let you go free? I beg you to think on your way. The Bible says the wrath of God abides on the unbeliever (John 3:36). The Bible says the unbeliever is "... condemned already ..." because "... he hath not believed ..." (John 3:18).

Now we come to the text:

God Spared Not His Own Son

"He that SPARED NOT HIS OWN SON, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). The angels, the old world, the cities of Sodom and Gomorrah, and the natural branches were not spared because of their sins. Now we read that God SPARED NOT HIS OWN SON. Surely He had no sin. He is the pure and spotless Lamb of God, without blemish. Never in word, thought, or deed did He deviate from the complete holy will of God.

But Isaiah tells us that "... we did esteem him stricken, SMITTEN OF GOD, and afflicted" (Isa. 53:4).

And again in verse 10, "Yet it pleased the LORD TO BRUISE HIM. HE HATH PUT HIM TO GRIEF."

Why would God smite His own Son? Why would God put HIM to grief? The answer to these questions is the best news the world has ever heard. Here is the heart of the Gospel. Jesus had taken upon Himself OUR sins. All our sins were upon Him. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). All the punishment for all the sin of all the people in the world was put on our Lord Jesus Christ when He died on Calvary's cross. Jesus died for me. Jesus died in my place. He died in order that God could justify me and still retain His holy character. The full penalty for every Hell-bound sinner was completely paid. GOD SPARED NOT HIS SON, BUT DELIVERED HIM UP FOR US ALL!!

Oh, my unsaved friend, God paid a high price to deliver you from the fires of Hell. We are not redeemed with corruptible things such as silver and gold. No, not that, but something a million times more precious. It was the precious blood of Jesus.

"The wages of sin is death" (Rom. 6:23). All have sinned. The payment for sin being death—Christ died. It was a substitutionary death—in your place. If Christ had not died for you, you would have had to die in your sins. If you had died in your sins, you would be in Hell. All the pain of Hell was suffered for you when Jesus died. Yes, it was a very, very high price that God suffered that you might be saved.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a present too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

I would to God I could get you to look at the cross and see Jesus hanging there in your place! I wish I could get you to think of the agony and pain He bore for you.

Much has been written about

the terrible brutality of the cross. It must have been extremely painful. Nails driven in quivering hands, thorns tearing the flesh on His forehead, the hot sun beating down upon His naked body—all of these things and more to add to the intensity of the pain. Yet none of these things seemed to bring one cry from His lips! Man did his worst, but Jesus submitted Himself to his torture without a single protest! But there came a time when Jesus did cry. God had pulled a curtain of night over the dying form of His only begotten Son. And then it happened! Something more terrible than nails driven into hands. What was it? God turned His back on Jesus. Jesus was left alone to suffer the WRATH OF GOD AGAINST SIN, AND FOR SINNERS. GOD SPARED NOT HIS OWN SON.

Now in closing I beg you to think very seriously about this whole matter.

God is just as unsparing in His mercy. Because of the death of Christ on the cross God can forgive the vilest sinner and be completely just. Salvation is free—but not cheap. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). God opens wide the door of mercy and calls you to come to Him. If you come to Him, He will save you.

There is one way to be saved—God's way—through the Lord Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). Trust Him now. Receive Him as your Lord and Saviour. I will confess Him before men and set out to live for Him.

How Can God Spare You, O Unrepentant Sinner?

In the blessed sermon above by Dr. Jim Mercer, you have seen

how God spared not the angels which sinned, spared not the old world before the flood, spared not Sodom and Gomorrah, but burned them up. He spared not the nation Israel, who rejected the Saviour, and then He spared not His own Son Jesus Christ, but delivered Him up to die on the cross.

But Jesus died in our place that God might spare us. He wants to save us. Jesus was delivered up to suffer for our sins. Now you can be saved and the editor begs you to turn today from sin and trust Christ for salvation.

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Dear Dr. Rice:

I have read Dr. Mercer's sermon on "The Unsparring God." I know that God cannot let sin get by. I am so glad He loves sinners and let His dear Son, the Lord Jesus Christ, die in our place and pay our debt. I am tired of my sin. I want forgiveness and salvation. So here and now I turn my heart from sin and depend on Christ to forgive me and save me, as He promised to do. With all my heart I trust Him, I depend upon Him as my own personal Saviour. I will confess Him before men and set out to live for Him.

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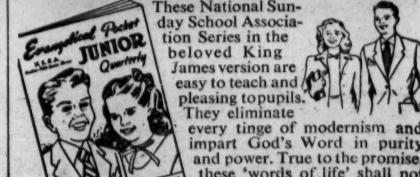
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